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ARISTOTLE'S

LEGACY:

CONTAINING.

- I. The Fortune Teller; or the knowledge of good and bad fortune, by throwing Dice on the wheel of fortune.
- II. By Palmestry, as in the lines and marks in the hand.
- III. Phsygnomy, as in the eyes, nose, chin, &c. Metroposcopus, as the several lines or marks in the forehead and other parts; likewise several other marks relative to long or short life, love, business, humours and dispositions.
- IV. Dreams and their interpretations more exact than ever. Observations on Valentine's and St Agnes's Day, and the first hearing of the Cuckow, as they relate to love or marriage; by which any woman may know whether her sweetheart be true or false, and whether fortunate or unfortunate in wedlock: As also to know a pure virgin and how to make an enchanted ring, so as to make any one fall in love with you: Also the most powerful receipt for making love powder.
- V. Moles and their signs on the face, or any part of the body.

Translated by Dr BOREHAM, Astrologer.

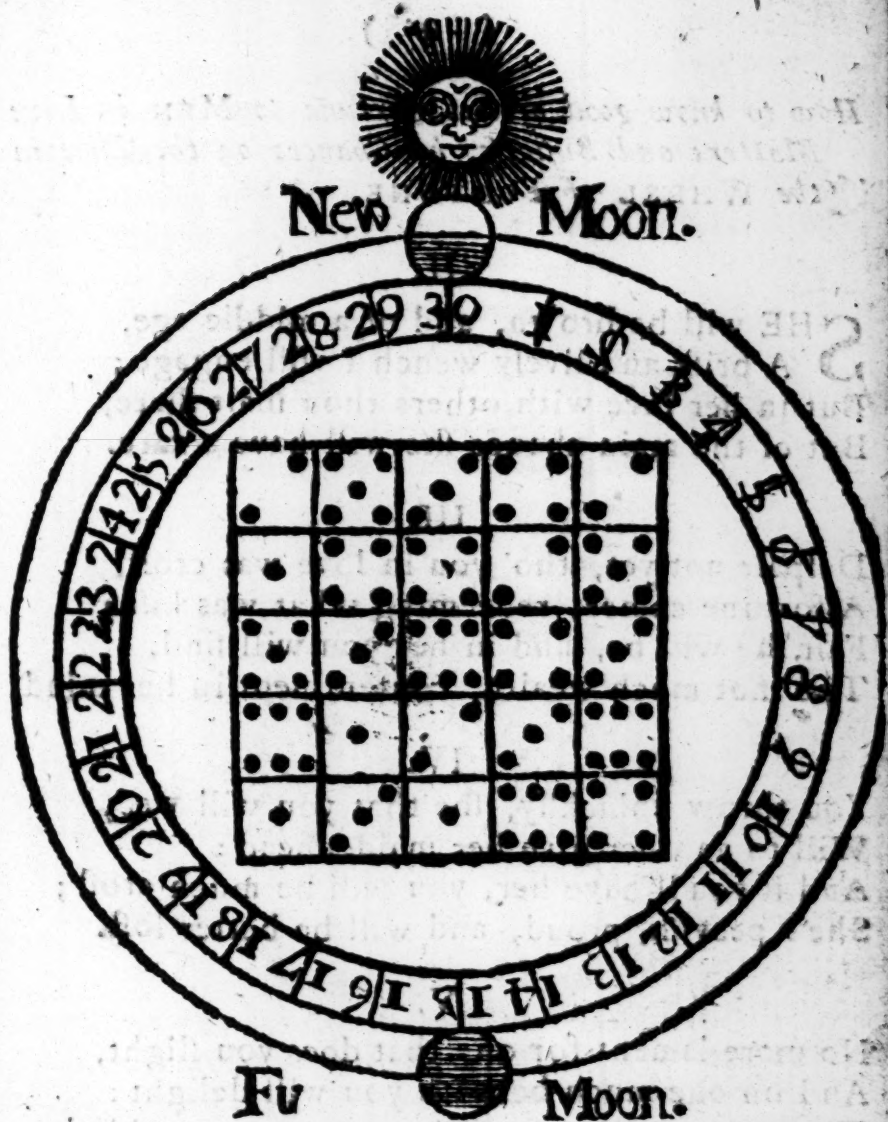


Newcastle: Printed in this present Year.

10-17-1948

The logo of the British Museum, featuring a crown above the words 'BRITISH' and 'MUSEUM' in a circular arrangement.





HERE you must throw to know your fortune with two dice, and as the number comes up, go to the fortune of men for men, and that of women for women. Suppose for example, you throw two dices go to the number IV, and there you'll find these words:

You throw unluckily, she that you would wed,
Will to another give her maidenhead, &c.

How

*How to know good or bad Fortune to MEN in Love
Matters and Business, by Chances on the Dice in
the WHEEL of FORTUNE.*

II.

SHE will be brown, and of a middle age,
A brisk and lively wench I will engage;
But in her love with others thou shalt share,
But of the main chance she will have a care.

III.

Despair not yet, tho' you in love was crost,
A fortune comes, redeeming what was lost;
Fair she will be, and in her you will find,
Tho' not much wealth, contentment in her mind.

IV.

You throw unluck'ly, she that you will wed,
Will to another give her maidenhead:
And if you'll have her, you will be much crost;
She's peevish, proud, and will be better lost.

V.

No more lament for one that does you slight,
And on one much beneath you will delight:
The next you court will better prove, and kind,
This, if perus'd, will still but vex your mind.

VI.

A lucky throw! the bus'ness that's in hand,
You shall go thro' with, & much wealth command;
The lucky planet reign'd when you began it,
And you had still liv'd poor had you not done it.

VII. Oh!

VII.

Oh ! for a joyful day your bed's design'd,
 She'll gild your fortune by her being kind ;
 She'll not spend much, but thrive by her amours,
 And bring *with Horns*, much plenty to your stores.

VIII.

Think once again, e'er you take in hand,
 You do not pursue what you don't understand ;
 A maid you think her, but the Stars say nay,
 You'll be a father on the wedding-day.

IX.

No more be fearful, it is so decreed,
 You must go on, and in your love succeed :
 What tho' you powerful rivals have, at last
 You shall prevail, tho' 'twill not be in haste.

X.

Believe not what is said, it is not true,
 Those that persuade it, are not friends to you,
 They would break off the match, that is the aim ;
 She honest is, and free from any blame.

XI.

Consider well, this is a lucky throw,
 If your neglecting does not make it so ;
 Pursue your love, or you'll be circumvented,
 And then your sloth will be, in vain, repented.

XII.

Two fixes, ah ! what shall I say to this ?
 I fear you will your expectations miss,
 However, give not o'er, but love pursue :
 The blank may turn to them, the prize to you.

*Good or bad Fortune to WOMEN, in Love or Business,
on the Chance of the Dice, by the WHEEL of
FORTUNE.*

XII.

O ME ! a red-hair'd man will be your lot,
But he to please you has a good thing got ;
You children will have many and much pleasure,
Then be content without a world of treasure.

XI.

Well thrown I vow, at last you will catch the fish,
For which you angle and so long did wish :
He sees his error, and he will be kind,
And in your change will much contentment find.

X.

Leave off your whining, cast away your fears,
The day comes on, you will dry up your tears ;
Twas your own fault made you so long to stay,
Take what is got, by foolish saying nay.

IX.

Lay all your scruples by, for this is he,
That must in spite of all, your husband be ;
What tho' he is not lovely to the sight,
He'll give you in the dark your heart's delight.

VIII.

Ah me ! How cross is this ? you will not gain,
The man you seek, tho' you pursue with pain ;
He's a deceiver, and already wed ;
He'll leave you when he's cropt your maidenhead.

VII. Well

VII.

Well may you blush, you will not childless die,
 Tho' you in marriage-bed do never lie;
 Your too soon yielding made him false to prove,
 Had you been coy, you had entail'd his love.

VI.

This case, if you are wise, does promise you,
 You'll soon be woo'd by one that's chaste and true;
 So manage well your business lest you lose
 That which to your content you ought to choose.

V.

What you have took in hand does promise well,
 And happy will be what the stars foretell;
 Neglect not then the visits that are made,
 Lest by your folly, good luck is betray'd.

IV.

You have not stay'd too long this is the time,
 Fortune comes to you in her gaudy prime:
 She flings her favours on you now at last,
 It flowing comes, when you fear'd it was past.

III.

Hit upon hit, two comes at once to woo,
 But take the least, the biggest will not do;
 He will be kindest and most wealthy prove,
 The other not, he has been oft in love.

II.

Duce take you, what a strange turn-up is here!
 You have yourself been turn'd up too, I fear;
 It says you are with child, and does not flatter,
 E're the boy comes, you'll get a kind good father.

*The whole Art of Palmestry, or fortune by the hand;
and first of the hand to be chosen, and planets and
signs governing the parts of it.*

BEFORE I proceed to particular prognostics in Chiromancy or Palmestry, I must tell you the left hand is most proper to be inspected, because the heart and brain have the greatest influence on it. And do this when the body is in a good temper, not disturb'd by passion, or over eating or drinking; for then the lines will not appear full nor in their natural colours. A hand, when the lines are broke, are much worn out by hard labour, cannot be inspected to make a true judgement.

As for the planetary rule in the hand, Venus governs the thumb, Jupiter the fore finger, Saturn the longest or middle finger, the Sun the third finger, Mercury the little finger: The brawn of the hands is govern'd by the Moon, the hollow or plain by Mars; and so the little mounts or risings under each finger, the ball of the thumb, and the outside brawn are under the respective planets that govern the fingers, thumb, &c.



The several lines in the hand, by which a true judgement in telling fortunes may be made.

THE most significant in Palmestry are thus described, viz. The line of life reaches from the wrist almost to the fore finger. The table line, if in the middle or table of the hand, and in some

some hands run along the four months, participating of the respective planets, or governing them. The middle line, running across the hand, and sometimes obliquely, it makes its beginning at the rising of the fore finger, near the line of life, ending at the mount of the Moon. The line of the braint usually call'd the river line, reaches to the table line making a Triangle after this manner Δ . The girdle of Venus begins near the joint of the little finger, and ends between the fore finger, and the middle finger, the line of death, or great misfortunes when it appears plain, is a counter line to the line of life, and therefore is call'd the sister line ending as it ends. The percussion is between the mount of Venus and that of the Moon. The wrist lines, usually called Roseata, are known by the joints, that part of the hand.



Fortune, good or bad, known by the lines, and other marks and characters, in the hands of men, women, and children.

HAVING given you inspection of the planets governing the right hand, I proceed to give a more exact and true judgement upon them, as to good or bad fortune, thereby significant to the party as they are more or less significant in themselves, or what matters attend them.

When the line of life is fair, well proportioned, coloured and disposed, it denotes a quiet and peaceable life, very fortunate and healthful; but if crossed, or stars happen on it, the contrary is

is threatened. If a double line of life appears, it promises long life, advancement in honour, and success in weighty affairs in men; in women much love, increase of children, and great felicity in marriage. Three stars appearing in this line, threatens the party with falling into many disgraces and troubles, by envy and falsehood. Three crosses appearing denotes misfortunes in love, and much mischief thereby — When lines come from the Mount of *Venus* and cut the lines of life, it denotes the party unfortunate to love or business, and threatens him or her with sudden death. If near the ligament of the thumb a woman has crosses, and they crossing the upper part of the line of life, it denotes her to be unchaste, very immodest, and lustful. If the line of life cross or twist with the table line, then honour and riches are promised, together with the esteem and affection of great ones. If the table line be broad, and of a lovely colour, it shews health, a contented mind, and the party courageous and successful. If there be crosses in the table line, towards the mount of *Jupiter*, they denote that the party shall get riches, but by imposition and deceit, full of doubts, fears and jealousies, and to lead a very wearisome life. If this table line be crooked, it denotes the party in danger of his life, by some wild beast, or person distracted or disordered by drink. If there be two crosses upon the table line, promises by learning. If on this line three marks, as this - - - be found, they denote the party prudent, and rising to preferment by good conduct in managing weighty affairs. If the middle, or unnatural line, when above the

rest

It has communication with the vital parts, has
 y crosses on it, denotes riches to the party, but
 at he or she is of a covetous, sordid temper.

As many lines as are between the middle line
 and the thumb line, denotes so many sicknesses and
 casualties, yet the party escapes with life.

If a cross break from the table line it denotes
 the party much addicted to devotion, virtuously in-
 clined, and rising thereby to great promotion.
 The middle line cutting in two, and soon discon-
 tinuing, of a pale colour denotes the displeasure of
 princes and by offending them, death or sharp im-
 prisonment will ensue, If the lines call'd the
 girdle of Venus happen to be dissected or divided
 near a fore finger, it denotes the party much given
 to lustful desires, which will prove ruinous in the
 end. If the sections be under the middle finger, it
 endangers life by evil courses, taken to satisfy un-
 lawful pleasures.



*sacred characters, marks, or letters, relating to
 good or bad fortune, in the hands of men, women,
 and children.*

THERE are many letters often formed in the
 hand call'd sacred characters, and of those
 shall speak briefly, as they relate to good or bad
 fortune. An A found between the mount of the
 moon, and the hollow of the hand, denotes sick-
 nesses, and losses, but if it appears toward the mount
 of Venus, it denotes happy marriage, joy, and
 prosperity. If a T be on the mount of Venus,
 it

it denotes success in love affairs, but if it comes so low as to cut the line of life, then it denotes crosses and misfortunes in love, and much mischief: A P on the ball of the thumb, denotes honour and preferment; Q in the angle or hollow, many marriages, and an X, vexation and trouble.



Physiognomy, or good and bad fortune, told by the lines of the face; and first of the planets and governing signs.

Phyfiognomy, as to the lines of the face, and other remarkable things in it under the influence of the planets and signs that govern the parts of the body, are mainly significant, as to the knowing good or bad fortune in men or women, whereby one may, as it were, read men and women, and understand by the outward parts, their manners, inclinations, and intellectual faculties, as well as what shall befall them in the progress of their lives; for the face, &c. is under the government and dominion of the planets: Thus the forehead is govern'd by Mars; the right eye by Jupiter; the left by Saturn; the nose by Venus; and the mouth by Mercury, As for the signs of the Zodiac, Cancer governs the height of the forehead, Leo the right eye-brow, Virgo the right cheek, Libra the right ear, Scorpio the nose, Sagitarius the right eye, Capricorn the chin, Aquarius the left eye, Pisces the left cheek, Aries the left ear, Taurus the middle of the forehead.

Good

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*Good or bad fortune known by the eyes, nose, mouth,  
&c. of men or women.*

**L**ARGE eyes denotes the party stout and courageous, but deceitful and of a quarrelsome humour. Eyes partly coloured denote a woman much given to love, but unstable and unconstant. Greenish little eyes standing inward, denote wisdom, and in councils fortunate in success, &c. a large nose much hanging down denotes covetousness, a round nose at the extremity, with small nostrils, denotes in a man pride and incredulity; in a woman much given to love and lust. A red nose naturally so, denotes a contentious, turbulent, and quarrelsome person. If in a female the gristle of the nose seem to dart with the bone, or dented at the end, she hath undoubtedly lost her virginity. A great mouth, standing unseemingly wide, denotes the party foolish, a great babler, and a divulger of false stories, delighting to make mischief. A little mouth, well proportioned denotes the party wise, peaceable, loving and chaste. The ears large and thick, denotes a defect in memory and foolish; little and thin, the contrary. A fleshy face denotes a merry and chearful person, and a thin lean one, a wise, but malicious and covetous person,



*Good or bad fortune known by the hair, chin, and eye  
brows of men and women.*

**T**HE hair of the head thin and soft, denotes a man of an arable, mild temper, curled, harsh black hair, denotes the party boisterous, rough and much given to anger. Golden hair denotes the party treacherous and covetous. Red hair inclining to black, wise but crafty and subtle in mischief. A chesnut coloured hair signifies the party to be of a fair complexion, mild, and well disposed. Sudden baldness in youth, denotes poverty. A round chin denotes a man to be effeminate, yet haughty and proud. A square chin denotes the party to be endowed with great courage and ability of body. A dimpled chin, roundish, or a little oval, denotes the party, loving, affable and of a good temper. A lean wrinkled chin denotes the party unfit for marriage duties. Fine little eye-brows denote affability, love, and constancy; bending and over-hanging brows the contrary. Eye-brows short and narrow, denote the party of a soft, pliable temper. Eye lids long, with long hair, denote the party clownish and morose, yet great ability of parts.



*Good and bad fortune known by the lines, marks, and other significations in the forehead, and other parts of the face of men and women.*

**L**INES in the face or forehead are exceeding significant in matters of fortune three single lines, without any section or division, denote the party very prosperous. A circle in the line that passes crooked through the forehead, denotes losses much trouble, and disgrace, a crooked line between two straight ones, denotes the party fortunate. A crooked line and a straight one above it, denotes the party shall be rich, but it shall be gained by fraud and over reaching. Two lines crossing the forehead, wavering in and out thus , threaten the party to be in peril of life by water. Two lines bending arch-ways over the eye brows, one of them cross'd with a cross, or three short ones in a length on the extremity of the forehead, denote the party to be good natured, and to get riches by marriages. A cross directly in the middle of the forehead, with scattering lines about it, threatens the party with violent death. Four half lines, or those that are not met, in the middle of the forehead, with a full line over them, cross'd by two sections, denote loss and afflictions. A star on the forehead, denotes great preferment.



*Of Dreams, and other significations.*

**D**REAMS, though some very ignorant in such rare mysteries have slighted them, are by the sage and wise men of all ages, very significant; and that the soul, when the body reposes, being disencumbered from gross and weighty cares of the flesh: By this mysterious way, confabulates, or converses with spirits and angels, who bring to knowledge future events, very strange and wonderful, as in the scriptures we find it in Pharaoh's, Nebuchadnazar's, and other dreams that exactly came to pass, according to their interpretations: But not to prolong the matter, I shall proceed by the rules of art, to give the interpretations of them.

To dream one is flying in the air, promises hasty news. To dream one swims with pleasure in tossing waters denotes overcoming some difficult matters you have in hand. To dream you hear birds singing melodiously, betokens joy, and to the sick recovery. To dream one presents you with a gold ring, and puts it on your finger, foreshews speedy marriage. To dream you are dancing in jolly company, signifies much joy and mirth. To dream some furious beast pursues and you cannot avoid it, betokens your enemies will prevail against you. To dream you are stung or bit by serpents or insects, denotes mischief to come from malicious and private enemies. To dream you meet a Lion, and he fawns on you, denotes favour of great ones. To dream one is in a field  
of

of standing corn, denotes prosperity. To dream you meet a black coffin with mourners, denotes the death of some friend. To dream one fights and overcomes, denotes success in what you are contending for, or escaping dangers that threaten you. To dream you are washing your hands, and the dirt come clean off, signifies you shall perform some great enterprize. To dream that a friend is dead, denotes he or she is well. To dream your eyes or teeth fall out, denotes sickness, death or children, some intimate friend, or near relation. To dream ones shoes fall off, or are old and torn, denotes poverty and distress. To dream a horse runs away with you, denotes unexpected business. To dream that a gold ring breaks and falls from your finger, denotes the loss of a lover, or some friend. To dream you are sailing in a calm denotes a peaceable life; but suddenly overtaken with a storm, trouble and afflictions. To dream you are courting a beautiful woman betokens crosses and vexations. To dream you put on fine cloaths, denotes preferment. To dream you hunt a hare, but cannot take her, denotes the loss of some matter you are in pursuit of. To dream you endeavour to fly, and cannot, betokens imprisonment and restraints. A virgin dreaming she is putting on new garments, denotes an alteration of her condition by marriage. To dream of lighted papers, denotes the party to be happy in many friends. To dream of the chattering of swallows, denotes sickness, or other infirmities to all. A barren woman to dream she prostitutes herself with one of her own sex, denotes she shall conceive; but to a child-bearing woman, it is miscarriage

carriage. To dream you see great fires, is anger and sickness. For lovers to dream they fall out, denotes constancy and affection. To dream one receives a letter, denotes love and constancy, or that the party shall have satisfaction in what he desires. To dream one puts on new white gloves, denotes the marriage of friends; but black ones death. For a woman to dream that she is with child, denotes sorrow and hard labour; but to dream she is delivered, the contrary. To dream you see a wither'd tree sprouting out denotes children in old age. To dream you are cast away in a shipwreck denotes great losses in goods or estate. To dream you see a small spring grow into a great lake denotes increase of riches. To dream of ribbons and gay plumes, denote the amendment of fortune.



*Other advantageous ways particularly relative to love and marriage, approved to be very successful.*

On Valentine's day.

**T**AKE two bay leaves, sprinkle them with rose water the evening of this day; lay them across under your pillow when you go to bed, putting on a clean shift, and turning it the wrong side outwards, and lying down, say these words softly to yourself:

Good Valentine, be kind to me  
In dreams let me my true love see.

So crossing your legs go to sleep as soon as you can, and you'll see in your dream the party you are

to



to marry come to your bed-side, and offer all modest kindness to your great content.



On St Agnes's day,

**T**AKE a sprig of rosemary, and another of thyme, sprinkle them with your urine thrice, and in the evening of this day, put one in one shoe, and the other in the other shoe; place your shoes on each side of your bed-head, and going to bed, say softly to yourself:

St Agnes, that's to lovers kind,  
Come ease the troubles of my mind.

Then take your rest, having said your prayers; when you are asleep, you'll dream of your lover, and fancy you hear him talk to you of love, looking to the shoes, and attempting to put them on your feet, with much kindness. If two are desirous of you, they will both appear, and strive who shall do the best office; and the party who overcomes in this is your own, for you will perceive the other quickly vanish, sighing and much displeased



*Love Observations on first hearing the Cuckow.*

**W**HEN you walk abroad in the spring, as soon as you hear the Cuckow, sit down upon a bank, or any convenient place, and pull the stocking

ing from off your right leg, and while you are doing it say:

May this to me now lucky be:

Then looking between your great toes; you'll Perceive a hair, which is the colour of the party You desire; wrap it up in a piece of paper, and keep it ten days carefully: If it has not chang'd colour, then the party loving will be constant, and you'll obtain your desire, but if it do, you are flatter'd and will be deceived.

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*How to know whether a female be a pure virgin or not.*

**T**AKE of Alabaſter a quarter of an ounce, powder it, and ſift the powder very fine, ſteep it in Aqua Vitæ; then dry and powder it again; put a dram of this to any liquor the party is to drink, and if it make her not bluſh, or change colour, ſhe has loſt her virginity; if ſhe does, ſhe is a maid.

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*To make an enchanted ring, to cauſe one fall in love with you.*

**G**ET a hollow ring, and goats hair taken from the beard; ſteep it in the juice of nightſhade or wakerobin, an herd ſo called; pull it through the ring, and whoever wears it, ſhall cauſe them to fall in love with you.

*To make a true Love Powder.*

**T**AKE Elacampane, the Seeds of Flowers of Nervine, and the Berris of Meiseto; dry them well in an oven, and beat them into fine powder, give it to the party you design upon, a dram in a glass of wine, or other liquors, and it will work wonderful effects to your advantage.



*Signs of love and speedy marriage, and the contrary by seeing or meeting divers sorts of creatures in the morning.*

**T**HESE signs of love and marriage have been greatly taken notice of in their exact succeeding according to the party's desire. If a robin redbreast comes fluttering in your window pleasantly singing, and perching near it, it denotes speedy marriage to the party; likewise a merry and contented life. If a hare start in your way, and run on your right hand, you will have success in love affairs; but if she cross you, or run on the left hand, it denotes you will be crossed and interrupted by others as rivals. If the swallows chatter merrily, and sing in the chimney of the chamber where you lie, it denotes, you will have many sweethearts, and be kindly treated. Batts fluttering at your windows, betoken misfortune in love. The croaking of ravens, the first thing you hear in a morning, denotes the same. To meet a swine, the first thing in the morning, carrying

rying straw in its mouth, denotes a maid or widow shall soon be married, and very fruitful in children. To hear magpies chatter, flying about you as you walk abroad, denotes much strife, and brawling in marriage.



*Moles in the face, their significations, as they relate to good and bad fortune in men, women, and children.*

**M**OLES in the face particularly, and those in other parts of the body, are very significant as to good or bad fortune. A mole on the left side of the forehead, denotes the party shall get riches, by tilling, building, and planting. A mole on the right side of the forehead promises happy contentment of life, a loving state in matrimony, &c. A mole in the middle of the forehead, denotes the party subject to sickness and other afflictions. A mole on the upper side of the temple, denotes to a man increase of riches, a steady fortune and to a woman, good success in marriage, and a peaceable life. A mole on the left side of the temple, promises loss and affliction to either sex, in the first part of their age; but happiness by overcoming them in the end. A mole near the right eye-brow, promises to man or woman fortunate success by friends in legacies, dowries, reversions, &c. A mole on the right side, against the middle of the eye, denote the person honest and virtuous. A mole on the left side of the face, near the corner of



of the eye, threatens sickness, troubles, thwarting, and unexpected crosses. A mole on the left cheek inclining towards the lower part of the ear denotes loss in goods, and crosses by children, threatens a woman with death in child-bed. A mole on the lower part of the eye-lid, between the hollow of the eye, and the beginning of the nose, signifies a man to be much beloved by women, and fortunate in marriage; to a woman, that she is ingenuous, chaste and faithful. A mole on the upper part of the right side of the nose, denotes a man or woman to be generally beloved, but much afflicted by sickness or diseases. A mole near the right nostril, promises a man good success in his undertakings; and to a woman riches, love and charity. A mole on the extremity of the nose between the nose and the eye lid on the right side, denotes the party, either man or woman, to be very lustful, but fruitful in children, and extreme long-liv'd. A mole on the right corner of the mouth, near the jaw, promises happy days to either sex; but on the left side, unlawful copulation, and much lust thereby. A mole on the middle of the upper lip, or on the chin, denotes success in love, but no great fortune. A mole on the right arm, denotes riches and honour to a man or woman, by great undertakings and happy marriages. A mole on the arm under the wrist, denotes the party to be crossed on his issue, but that he shall attain riches. A mole on the arm-pit, signifies sickness, and hardship by travel. A mole on the right side, and upper part of the breast, denotes the party wealthy by tillage, and other rural employments. A mole on the back, inclining to the right side, denotes

denotes riches and honour to be gained by the favour of great men. A mole on the upper part of the right side of the belly, denotes to a man good fortune in marriage, and to a woman hopeful children. A mole on the left breast, threatens a man with disgrace, and loss of friendship; a woman, with poverty, neglect and disregard of her affairs. A mole on the left side of the belly, denotes indifferent good fortune to a man or woman, by marriage, or otherwise. A mole appearing on the right or left knee, denotes a person will advantage himself by travelling to strange countries. A mole on the middle of a man's leg denotes him exceeding lustful, and desirous of other men's wives, endangering himself; and to a woman, loss of honour, not undeserved. A mole on the middle of the Privy Members, denotes great infirmities, and a continuation of troubles to a man; but to a woman, to be beloved, and to have many children. A mole on the right side, somewhat above the lower part of the privy members, declares a man happy in woman's love and to gain much by marriage. A mole on the right thigh near the huckle, denotes the party to grow rich by rural affairs. Two moles answering equal on either side of the gullet, threatens untimely death.

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